and later released] may dwell there, and have it in possession. The seed also of his servants [the remnant or seed that constitutes Jehovah's servant] shall inherit it; and they that love his name shall dwell therein."—Ps. 69:35, 36.

12 Great affliction came upon the faithful followers of Christ Jesus in 1917 to 1919, and which is known as the World War period. Those devoted ones are pictured by Jacob, and to which apply the following words of the psalmist: "For they have devoured Jacob, and laid waste his dwellingplace." (Ps. 79:7) This same class was foreshadowed by Isaiah when he had a vision of the King at the temple and when he confessed his iniquity, crying unto the Lord. (Isa. 6:5, 6) Likewise Jacob's remnant, the same class, confess their iniquity or lawlessness. These were called for the sake of Jehovah's name, and, when in distress or in prison, they cried out: "O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake." (Ps. 79:8, 9) Did not all the nations during the World War period look with scorn and contempt upon God's faithful people? and because thereof did not God's faithful ones pray: "Wherefore should the nations say, Where is their God? Let the avenging of the blood of thy servants which is shed be known among the nations in our sight [at Armageddon, when God will avenge his faithful ones]"?—Ps. 79:10, *A.R.V.*

13 Then the psalmist adds these words, which are words proceeding from the restrained ones: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die [(margin) *Hebrew:* the children of death]." (Ps. 79:11) These faithful followers of Christ Jesus realized in 1917 to 1919 that Satan and his agents or allies sought to kill them. This scripture above quoted does not mean that they were appointed by Jehovah to die, but that the enemy had marked them for death. Because of their condition of restraint or imprisonment these faithful ones during that World War period did sigh, and it was their prayer, as expressed here by the psalmist: "Let the sighing of the prisoner come [up] before thee," that is, before Jehovah, with a view of their being released and delivered; and because these were marked by the enemy for death they are here mentioned as "children of death". Their prayer is that they might be reserved or preserved by Jehovah to the end that they might praise and serve him. They were like the 'valley of dry bones' described by the prophet Ezekiel. (37:1, 2) The heat of persecution upon God's people by Satan and his agents had made them very dry and they were broken in spirit and sad, and they sighed and cried unto the Lord. All of God's people, in that period, were under restraint and many of them in actual prison, and all together sighed and cried unto the Lord. The Devil had begun his warfare on them in his attempt to destroy them because they were attempting to obey Jehovah's commandments. (Rev. 12:17) This prophecy does not apply to the "great multitude", and it was not the prayer prayed by the great multitude, for the reason that the great multitude was not then in sight. The prayer is by those faithfully devoted to Jehovah and who are the ones that were found faithful upon the coming of the Lord Jesus to the temple and whom he made the faithful and wise servant, and to whom he committed all of his goods, to wit, the kingdom interests on earth. (Matt. 24:46, 47) The remnant or faithful ones were not praying that death under their "covenant by sacrifice" might be deferred, but that the attempt of the enemy to kill them might be prevented in order that they might continue to serve Jehovah. These, being Jehovah's children, are 'children of light and life', but to Satan's crowd they are "children of death", because the enemy had marked them for death. The faithful prayed to Jehovah to preserve them for his service, and this is actually what did occur during the World War period. The foregoing conclusion is further supported by the following text: "Thou hast given us like sheep appointed for meat [(*Hebrew*) as sheep of meat]; and hast scattered us among the nations." (Ps. 44:11) "Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."—Prov. 31:8, 9.

14 During the World War period it was the faithfully devoted ones of God's saints on the earth that were in danger of death at the hand of the enemy, and it was not the great multitude in danger, for the reason that the great multitude had not then taken their stand on the side of Jehovah and hence had not appeared. It was "for the elect's sake" that the period of tribulation was shortened, which period began in 1914 and was cut short in 1918 by the stopping of the World War, that the elect might serve Jehovah in bearing testimony to his name. (Matt. 24:21, 22) The faithful saints of God on earth during the World War period were groaning and praying that their bonds might be removed, and it is to them that the following text applies: "To hear the groaning of the prisoner, to loose those that are appointed to death [*margin:* children of death]."—Ps. 102:20.

15 Why were these praying that their bonds be broken and they be released from prison? They had been called and separated from the world as a 'people for the name of Jehovah', and both the facts and the words of the prophecy agree that their desire was to be released that they might serve Jehovah, as stated in the prophecy: "That men may declare the name of Jehovah in Zion, and his praise in Jerusalem."—Ps. 102:21, *A.R.V.*

16 While in this prison condition during the World War period the faithful witnesses of Jehovah could

not declare Jehovah's name in Zion and say to those of Zion, "Thy God reigneth"; nor could they point others to the way of Zion, which they have been doing since 1919. Jehovah, by hearing their prayers and by his releasing them from the bondage of Satan's restraining power, and by building them up in Zion, did have mercy upon them. Foreknowing that this would come to pass, God caused his prophet to write for such faithful ones: "Thou wilt arise, and have mercy upon Zion; for it is time to have pity upon her, yea, the set time is come."—Ps. 102:13, *A.R.V.*

[17] The prophecy then fixes the time when the Lord would hear their prayer: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." (Ps. 102:16, 17) The prayer of such is not disregarded; but while they thus prayed, God heard them: "For Jehovah heareth the needy, and despiseth not his prisoners." (Ps. 69:33, *A.R.V.*) With confidence these prisoners continue to pray: "For God will save Zion, and build the cities of Judah; and they shall abide there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein."—Ps. 69:35, 36, *A.R.V.*

[18] It is the faithful followers of Christ Jesus who are gathered to Zion and who abide therein. Such are the ones that Jehovah has brought out of prisons or a restraint and built up into Zion. They were in restraint or imprisoned by Satan's organization, particularly during the World War period. These scriptures could not refer to the great multitude class, for the reason that the great multitude are not built up into Zion and not made a part of Jehovah's royal house.

[19] It was after 1919 that the faithful remnant discerned that Christ Jesus had come to the temple, and it was then that they said in the language of the prophet: "For Jehovah hath built up Zion; he hath appeared in his glory [by sending Christ Jesus to the temple, resurrecting the faithful who were sleeping in death, and gathering the approved ones into the temple]; he hath regarded the prayer of the destitute, and hath not despised their prayer."—Ps. 102:16, 17, *A.R.V.*

[20] Who are "the destitute" here mentioned? Those who remained faithful during the restraining period of the World War; therefore the ones described in the foregoing text as "prisoners". It was from his sanctuary that Jehovah looked down, heard the sighing of his prisoner, and loosed the prisoner. This was the class whom the enemy had marked to assault and imprison and restrain, and they attempted to destroy the faithful ones during that period of the World War. Their days were shortened and they were made weak. "He weakened my strength in the way; he shortened my days. I [the faithful servant class] said, O my God [Jesus, as applied in Hebrews 1:10-12 and who was at the temple and who is here addressed by the remnant], take me not away in the midst of my days [at the turning point from the Elijah to the Elisha work]; thy [Jesus'] years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; . . . The children of thy servants [the remnant] shall continue, and their seed shall be established before thee."—Ps. 102:23-28.

[21] Note again that it is the prisoner class that pray: "Let the sighing of the prisoner [the faithful servant class] come before thee." The prayer is that this faithful class might be preserved or saved from the murderous assault of the enemy. "According to the greatness of thy power preserve [and reserve for thy service] thou those that are appointed [by the enemy] to die [*margin:* the children of death]." Then the faithful continue to pray: "And render unto our neighbours [hostile, religious neighbors who seek our destruction] sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we thy people [loosened from prison and reserved for thy service], and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations."—Ps. 79:11-13.

[22] The facts that have come to pass since the coming of the Lord Jesus to the temple, and which have been made known to God's faithful ones, prove conclusively that the prayer recorded by the psalmist foregoing, and which is made by the prisoners, is heard by Jehovah; that it is then that 'there shall come out of Zion the Deliverer who shall turn away ungodliness from Jacob [the faithful servant class]'. It is then that "all [spiritual] Israel shall be saved". (Rom. 11:26, 27) (See book *Jehovah*, page 175.) The faithful remnant now know that Jehovah delivered them from the enemy and brought them into Zion, and, knowing this, now they sing: "If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick [alive], when their wrath was kindled against us. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped [out of prison restraint]. Our help is in the name of the Lord, who made heaven and earth."—Ps. 124:2, 3, 7, 8.

[23] Now the remnant are in greater danger of death at the hand of the enemy, but they confidently rely upon Jehovah and Christ Jesus and by the grace and the strength of the Lord go on in the proclamation of the message of the kingdom. The foregoing testimony proves that the faithful remnant were imprisoned for a period of time, and this before the Jonadab class or great multitude comes into view.

FURTHER EVIDENCE

[24] There is further and corroborative testimony that may here be considered with profit. The prophecy recorded at Psalm 107 is corroborative proof

that the faithful servant class is mentioned as a prisoner. *The Watchtower* has heretofore submitted facts showing that this Psalm, verses one to seven, applies to the "faithful servant" class gathered unto the Lord, and as having been brought through an experience like those of the Israelites in the wilderness, and that these are gathered unto Zion as their permanent "city of habitation", and that this has been done since the coming of the Lord to the temple in 1918. The World War experience of the faithful servant class was at least a part of these "wilderness" experiences of those who were "redeemed from the hand of the enemy". It is the remnant in the flesh, and here called "the children of men", that appreciate God's goodness to them and who praise the Lord "for his wonderful works to the children of men". (Verse 8) Then the psalmist says concerning these faithful ones: "For he [Jehovah] satisfieth the longing soul, and filleth the hungry soul with goodness." (Ps. 107:9) God has satisfied them with a vision of his glory at the temple.—Ps. 17:15; see *The Watchtower* 1934, page 19.

[25] It is believed that a consideration here of the entire 107th Psalm will be not only of interest but of profit to those who have a sincere desire to understand prophecy. The psalmist then continues: "Such as sit [(*A.R.V.*) sat] in darkness and in the shadow of death, being bound [(*Hebrew*) prisoner] in affliction and iron." (Ps. 107:10) The words of the prophet here disclose that those who are described here are foolish and rebellious ones, but not beyond recovery. Among those in line for the kingdom some have shown less selfishness, while others have shown much more selfishness, while both classes associate together. The more selfish ones have brought trouble upon themselves, and also upon the faithful ones associated with them. During the World War period practically all of the people of God on earth, if not quite all, accepted and believed the "higher powers" (Rom. 13:1) to be the visible rulers of this world, and by reason of their fear of such so-called "higher powers" almost all of God's people became negligent and disobedient to the commandments to serve Jehovah God, and hence their conduct was to that extent rebellious. The fact that they were not bold in declaring the message of the truth had the effect of causing the enemy to more vigorously persecute and oppress them. All of God's people therefore came into a condition of restraint, including the rebellious ones and those who were more faithful, and they all sat in darkness. (Isa. 42:7) Those, however, who under the test proved faithful the Lord brought out of darkness. Concerning these it is written: "Unto the upright there ariseth light in the darkness."—Ps. 112:4.

[26] The 107th Psalm, as will subsequently be observed, shows that God brings the faithful out of darkness that they might get up and walk forward, and this is exactly what the faithful did do after the World War. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa. 29:18.

[27] To be sure, the enemies have no light for those whom they hold as prisoners, and attempt to prevent them from getting any light. Jehovah permitted his faithful ones to be led into darkness by the enemy along with the foolish or rebellious ones. Such were the conditions that came to pass during the World War period, and this is foreshadowed by what came to pass upon natural Israel. Jeremiah, who foreshadowed Jehovah's faithful witness class, says: "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light."—Lam. 3:1, 2.

[28] Those who afterwards proved faithful under the test, and who during the World War period were sitting in darkness and were in captivity, were, as the psalmist states, "in the shadow of death"; but they still loved God and, being faithful to him, they cried out in the language of the psalmist: "Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons [devourers], and covered us with the shadow of death. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter."—Ps. 44:18, 19, 22.

[29] The apostle, at Romans 8:36, 37, specifically applies this prophecy of the Psalm to the faithful ones of God's people. During that period of darkness they continued to say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." (Ps. 23:4) They still continued to faithfully trust in Jehovah. In that condition they were in fact "bound in affliction and iron". God's people did go into captivity because of affliction heaped upon them by the enemy. (Lam. 1:3-5) Note, however, the further words recorded, and which apply specifically to the faithful, spiritual Israelites: "For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth, to subvert a man in his cause, the Lord approveth not."—Lam. 3:31-34, 36.

[30] The Lord was somewhat displeased with the weakness shown by those of the servant class, and because of this weakness the enemy heaped greater afflictions upon them. God was somewhat displeased with the servant class, but greatly displeased with the enemy: "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the [nations] that are at ease: for I was but a little displeased, and they helped forward the affliction."—Zech. 1:14, 15.

[31] The 'terrible image' is described by Daniel's prophecy, and in that prophecy "iron" symbolized

the visible part of Satan's cruel and oppressive organization. (Dan. 2:39, 40) God's faithful people were held in restraint by this "iron" part of Satan's organization; hence says the psalmist (107:10): "Being bound in affliction and iron." Moses had prophetically spoken concerning those who should be called to the kingdom and said: "Therefore [if not wholly faithful] shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee."—Deut. 28:48.

32 Moses, having absolute confidence that God would bring the faithful ones through affliction, wrote: "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day."—Deut. 4:20.

33 When Joseph was in Egypt his feet were put in irons. (Ps. 105:18) It is therefore seen that these symbolic statements concerning the prisoners, as set forth in Psalm 107:10, relate to the spiritual sons of God, called to serve him as his witnesses, and that the Psalm applies specifically to God's people who become the "faithful and wise servant" class.

34 Jehovah deals with his consecrated ones as a compact company, and his law applies to the entire company, and not in a different manner to different individuals of that company. Why would he permit his begotten sons to be brought into a state of restraint and bound "in affliction and iron"? The psalmist answers: "Because they rebelled against the words of God, and contemned the counsel of the Most High." —Ps. 107:11.

35 Long before the gathering of the faithful servant class to the temple, and during the Elijah period of the church, some "elective elders" attempted to interpret this prophecy and applied this part of it here under consideration to the "great multitude"; but, that interpretation being private, it was wrong. Those who insisted on standing by the private interpretation of this Psalm remained in darkness. It was the foolish ones (verse 17) that rebelled and disregarded and went contrary to the Word of God; and those who afterwards proved faithful, being associated with the foolish ones, also shared the afflictions with the foolish. The same rule was applied to natural Israel: "Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah."—Num. 20:24.

36 Moses and Aaron suffered because of this improper course taken by the whole company of Israelites. (Num. 27:14) The older generation, that is to say, the "old men", rebelled against the Lord, and Moses and Aaron were counted in with them in the suffering that followed. Daniel prayed on behalf of the Israelites, classing himself with the rebellious ones: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments." —Dan. 9:5-9.

37 Jeremiah likewise prayed: "The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity." (Lam. 1:18) The same rule applies to spiritual Israel. During the World War period some of the consecrated were influenced by the wrongful course of others like unto the rebellion that Korah committed. Because of this wrongful condition, says the prophet: "Therefore he brought down their heart with labour; they fell down, and there was none to help."—Ps. 107:12.

38 The "evil servant" class, journeying along together with the faithful ones, did not repent, because they were beyond repentance, and hence they remained in darkness. (Heb. 6:4-6) Those who were meek and teachable, of humble mind, and who loved the Lord, did repent and remained, and they 'circumcised their hearts' toward God in the covenant of faithfulness. (Deut. 10:16) God suffered his enemy to get at his people, and these by reason of the pressure of the enemy were brought low and there was none to help them, outside of the Lord. The faithful ones were thus oppressed along with the rebellious ones. Although the remaining faithful were feeble, due to their fear and lack of understanding, they cried unto the Lord. They had followed so-called "wise leaders", and it was afterwards necessary for them to have help from the Lord to "confirm the feeble [falling] knees".—Isa. 35:3.

39 It was written concerning the faithful ones of natural Israel that they cried unto the Lord and "the Lord heard our voice, and looked on our affliction, and our labour and our oppression: and the Lord brought us forth out of Egypt". (Deut. 26:7, 8) Likewise it is written concerning spiritual Israel in time of stress: "Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."—Ps. 107:13, 14.

40 The "evil servant" class was not among those who repented and cried unto Jehovah, only the faithful servant class doing so. During the year 1919 the faithful were delivered from prison and were given freedom and renewed their strength in preaching the gospel of the kingdom. God did not save them out of their distresses by taking them to heaven, but by stopping the World War, opening the way for further service to the faithful ones, and giving them opportunity to serve; and he gave them a 'double portion of the spirit of Elijah'. (2 Ki. 2:9-15; John 8:31, 32) And then said the faithful ones: "I called upon the Lord in distress: the Lord answered me, and set me in a large place."—Ps. 118:5.

41 Because of putting their trust in men and fearing men, even those who later constituted the faithful

class, together with the foolish ones forming the "evil servant" class, had fallen under the power of the Devil's organization, and the outlook for the faithful was very black and distressing, and therefore they were in "the shadow of death". Jehovah heard their cries, and by his elect servant Christ Jesus he dispelled the darkness and gave them light when he gathered them to the temple. "God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar."—Ps. 118:27, 28.

42 While the faithful were thus 'sitting in darkness' they were marked for death by the enemy, and therefore were the ones "appointed to die". Satan's crowd was determined to destroy Jehovah's faithful people during the World War and afterwards, as other scriptures show. When the war ended, Satan's crowd did not voluntarily remove the restraint or prison condition and release the Lord's people, but the Lord himself "brake their bands in sunder" and released his own who were prisoners. "Thus saith the Lord, Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more."—Nah. 1:12, 13.

43 He having brought them out of the darkness, the faithful were glad, and they sang: "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. I shall not die, but live, and declare [in Zion] the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord."—Ps. 118: 16-19.

44 The erstwhile prisoner, that is, the class of faithful ones, now sing the praises of Jehovah, saying: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:15) The faithful servant, foreshadowed by Mordecai and Naomi, give thanks unto God and continue to proclaim his goodness and his wonderful works to the children of men, first, to the ones who are brought in and who were foreshadowed by Ruth and Esther and who become a part of the remnant; and then, later, to the Jonadab or "great multitude" class.

45 The remnant from that time forward continued to give thanks unto Jehovah and to say: "For he hath broken the gates of brass, and cut the bars of iron in sunder." (Ps. 107:16) Satan's organization is called "Babylon", and there was where the faithful servant class were restrained and imprisoned. But in 1919 God began to bring forth these faithful ones and give them light and to send them forth in his service with joy. Thus Jehovah did through the hand of his 'elect servant', whom Cyrus foreshadowed, and concerning that elect servant it is written: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." (Isa. 45:1-4) This does not mean that God literally broke the gates and iron bars of a literal prison; but Babylon's organization was holding his chosen people in restraint, and the servant class as a whole as prisoners were restrained, and Jehovah exercised his power in behalf of these and released the prisoner class, opening to them again the way of service.

46 Call to mind now the fiery conditions that came upon God's people in 1917 due to the conduct of the foolish ones who refused to give heed to the Word of God but who gave heed to the advice and counsel of selfish men, and then note how the course they took fits the text following, to wit: "Fools, because of their transgression, and because of their iniquities, are afflicted." (Ps. 107:17) Those foolish ones talk a great deal with their mouths. (Prov. 10:8) They despised wisdom and instruction and refused the counsel of the moderate ones. Their attention was called to the fact that it was their privilege to put aside selfishness and continue in God's organization, and that the Word of the Lord so instructed. They despised the instruction of the Lord and, instead of taking the right course, continue to meddle with God's organization and interfere with its work. They were contentious and connived with the more open agents of Satan's organization in taking action against the faithful ones. (Prov. 1:7; 12:15; 20:3; 29:9) Those foolish ones continue in darkness, and, after 1919, failing to return to Zion, they did not enter the highway and go on with God's organization. They continued in their rebellious and foolish way and remained in darkness. As the Scriptures say, they were and are "fools", because they 'say in their heart, There is no God'; that is to say, by their course of action they disclose their motives or heart conditions and continue to defy and transgress the Word of God, setting up man's wisdom instead, and in effect say there is no God. They do 'not hold the head', Christ Jesus, and look to him as leader, but they look to men for their leadership and teachers, which is contrary to the Word of God. They insist on what they call their "personal liberty", which in fact means the desire to do according to their own selfish will. Rather than to see the church in unity and be at unity in the spirit of Christ, they separate themselves and oppose God's organization. (Eph. 4:3, 14-16) The trangression of such is that of a revolt. They transgress in the "sin of Samaria", that is to say, they

indulge in the worship of visible leaders and hold that all the truth of God's Word was delivered to an earthly leader and that this proceeded from Bethel. The "golden calf", which had been located at Bethel for the king of Samaria to worship, they continue to worship. (Amos 4:4; 8:14; 1 Ki. 12:32) This is not said out of ill will; but according to the Scriptures it is the obligation of those who remain faithful to the Lord to call such transgression to the attention of others, including the fools.—Isa. 58:1; Ezek. 18: 21-23, 30, 31.

47 During the World War even those who became later of the faithful servant class did not wholly and entirely take a clear stand against Satan's organization, including the political and commercial parts of it. They did not boldly declare God's vengeance against Satan's organization, but rather compromised, and 'because of their iniquities [unlawful course] they were afflicted', but, later crying unto the Lord and being fully repentant, they were forgiven according to God's gracious Word. (Jer. 31:34; Isa. 40:2; Ps. 103:3; Ezek. 36:33; Zech. 3:9, 10) Even those who afterwards were made the "faithful and wise servant" class did, during that black period, pursue a foolish course, and they held to such iniquitous doctrines as the pyramid hobby; the political powers of this world as the "higher powers"; and such things as "character development", sanctimoniousness, and matters like that. But Jehovah had mercy upon those who did repent and sought to know and follow in the way of the Lord. "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil."—Prov. 16:6.

48 Those who continued in a state of rebellion went entirely over to Satan's organization, and all such must suffer destruction. "Their soul abhorreth all manner of meat; and they draw near unto the gates of death." (Ps. 107:18) The stubborn ones would not partake of the spiritual food served on the Lord's table, because they were spiritually sick and they could not appreciate it. (Prov. 1:7) They did not then discern and have not since discerned the true teachers, but look to men for instruction. (Isa. 30:20) Not partaking of food convenient for those who serve the Lord, many who afterwards repented, as well as others who did not repent, "draw near unto the gates of [spiritual] death." (1 John 5:16) Those who continued rebellious did not get on the highway and in the true way of holiness. (Isa. 35:8) Therefore, say the Scriptures, 'the fools died for want of wisdom.' (Prov. 10:21) Such do not serve and praise the Lord, and are at the very gates of death. Those remaining in this state of rebellion died, but others who had with them gone astray, and who afterwards repented, found mercy extended to them. "Then they cry unto the Lord in their trouble; and he saveth them out of their distresses." (Ps. 107:19) "Before I was afflicted I went astray; but now have I kept thy word." (Ps. 119:67) Those who by reason of affliction awaken to their deplorable condition and cry unto the Lord receive his mercy and his help. Verse nineteen of Psalm 107 is but a repetition of verses six and thirteen of the same Psalm, the difference being that verses six and thirteen speak of things that are past, whereas verse nineteen refers to the present, and thus is shown God's provision and mercy for those who have fallen into difficulty since the coming of the Lord to the temple. Even if some of the temple class fall into difficulty, when they discover this difficulty and repent and turn quickly to the Lord his mercy is extended toward them.

49 Some who have been turned aside, by reason of looking to foolish, human leaders for counsel and advice, when seeing their error, repent and cry unto the Lord, and the Lord hears them; and this is foretold by these words: "He sent his word and healed them, and delivered them from their destructions [(*Leeser*) graves]." (Ps. 107:20) Satan placed the snares and pitfalls, and into such the foolish fell, and there they remain unless they repent and cry unto the Lord. Those who do sincerely seek the Lord receive his mercy. "By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil." (Prov. 16:6) "Have mercy upon me, O Lord; for I am weak; O Lord, heal me; for my bones are vexed." (Ps. 6:2) "O Lord my God, I cried unto thee, and thou hast healed me." (Ps. 30:2) Those who turn away from creature worship and turn wholly to the Lord and become diligent in doing his will receive the blessings of the Lord, and then they truly sing, as it is written: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."—Ps. 103: 2, 3.

50 The privilege and duty of the recovered ones is to become active in proclaiming Jehovah's message to others. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."—Ps. 107:21, 22.

51 These recovered ones must become active in proclaiming the praises of Jehovah and his kingdom, which is their full devotion and service to Jehovah. (Heb. 13:15; Isa. 12:4) In order to keep spiritually healthy they must actively engage in Jehovah's service and do so with confidence and with rejoicing, that others may hear and learn of Jehovah. All these scripture texts and all the facts well known exactly fit those who were once in line for the kingdom, and thus it is seen that the foregoing text of Psalm 107 relative to prisoners applies to the spirit-begotten ones in line for the kingdom, and not to the great multitude. At this point in the application of Psalm 107 a change takes place, as will be observed in the further examination thereof.

ELECT SERVANT

52 While it is true that Christ Jesus is and has been the elect servant of Jehovah since he became "the author of eternal salvation" (Heb. 5:9), yet the prophecy of Isaiah 42:1 clearly seems to have a special and peculiar application at the time of the coming of the Lord Jesus to the temple for judgment. It is then that he is the elect servant of Jehovah, clothed with power and authority, and begins his active work of judging. In the prophecy of Isaiah Jehovah declares: "I have put my spirit upon him, he will bring forth justice [judgment] to the nations." (*A.R.V.*) When the Lord enthroned Christ Jesus, in 1914, he sent him forth to rule amongst the enemy, and in 1918 Jesus appeared at the temple for judgment, after which all nations are gathered before him. (Matt. 25:31) As the foregoing scriptures show, at the time of his coming to the temple the consecrated were in prison or in restraint to Satan's organization, and this included those who later became a part of the "evil servant" and also those who become the "faithful and wise servant" class. At the time Satan's organization had brought great darkness upon the earth and gross darkness upon the people. Many sincere ones were held in bondage to Satan's organization, and it is Christ Jesus, the elect servant of Jehovah, that opens their eyes and brings them into the light. To him, Christ Jesus, Jehovah says: 'I have given thee for a light unto the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.' (Isa. 42:6, 7) To accomplish the work of 'opening the blind eyes' there must be a fight with Satan's organization, because that wicked one would not willingly agree to anything that would tend to open the eyes of the people to a knowledge of the truth, but, on the contrary, would bitterly oppose and is continuing to bitterly oppose all truth. Prior to the coming of the Lord Jesus to the temple for judgment in 1918 the eyes of the faithful ones on earth were blinded concerning many things; and this is shown by the prophecy uttered by Moses. (Deut. 29:4) This is also fully supported by the facts, as we now see that many were blind to some of the great truths in the Scriptures. It was after the coming of the Lord Jesus to the temple that the faithful remnant first had an understanding of the name and purpose of Jehovah. The deeper things of God's Word would come to them after they were gathered to the temple, and since then only those who have had their eyes opened and received God's approval, having willingly obeyed, have been taught of God.—See book *Jehovah*, pages 265, 266.

53 When brought out of Satan's prison and brought to the temple such approved ones were formed into the "faithful and wise servant" class and became a part of the elect servant, and to this class the Lord committed his testimony; which testimony they must deliver according to God's commandment. Christ Jesus first opened the blind eyes of the remnant, and then he uses the remnant to deliver his testimony by which the blind eyes of others are opened.

54 It was during the World War period that God's faithful people were ensnared and held in restraint by Satan's organization, and it was after, to wit, in the year 1919, that they were loosened. The following texts therefore seem to apply to the faithful ones whom the Lord approved upon coming to the temple, to wit: "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken, and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law."—Isa. 42:22-24.

55 It was these children of God, and under restraint to Satan's organization, that sat in darkness; and Jehovah used his elect servant, Christ Jesus, to bring them out of prison. Having brought them out of this condition of restraint, Jehovah says to these faithful ones: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed [loosened from prison] thee, I have called thee by thy name; thou art mine. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north [Babylon], Give up: and to the south [Egypt], Keep not back [(*Hebrew*) restrain not]; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me." (Isa. 43:1, 5-7, 10) Thus the Lord definitely locates these prisoners as the ones who become his witnesses.

56 The first prisoner company brought out were those foreshadowed by Mordecai and Naomi, and who are made the "faithful and wise servant", to whom the Lord committed the kingdom interests on earth, and who were made Jehovah's witnesses. These were prisoners until 1919, when they were loosened by the Greater Cyrus, Christ Jesus, Jehovah's elect servant; and then these loosened ones became of The Servant. The Mordecai and Naomi class are not all the prisoners; there are others, since it is written that the entire world lies under the domination of the wicked one. Next there must be brought forth a class pictured by Ruth and Esther, and then these also must be used by the Greater Cyrus in bringing others out of the prison house of Babylon. All of this work must be done before Armageddon, and all of those who do not flee Babylon and deliver

every man his soul will be cut off and destroyed with Babylon. (Jer. 51:6) Jehovah's elect servant, Christ Jesus, the Greater Cyrus, being sent forth to rule, did first cast Satan and his organization (Babylon) out of heaven, and then he releases the prisoner class on earth, and concerning this it is written: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."— Isa. 45:1, 13.

57 The physical facts show beyond all doubt that the faithful were first released and made members of the servant class, and now the work is in progress to the opening of the eyes of the "great multitude" and their deliverance out of the prison house. These truths' now being revealed to God's people must mean that the complete destruction of Babylon is near, and that now the prisoners must flee for their lives. It is incumbent upon the witnesses of Jehovah to bring these truths to the attention of the prisoners, and this obligation they cannot escape. The Lord has commanded it, and they must obey.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What do the Scriptures show concerning the origin of prophecy, and as to interpretation thereof? Have the efforts put forth to interpret prophecy been proper and helpful?

¶ 2. What are the conditions necessary to constitute one a prisoner? Account for the present condition of bondage of the human race.

¶ 3. Identify the 'elect servant'.

¶ 4. Who are the "prisoners" referred to in Isaiah 42:7?

¶ 5-9. With scriptures and facts corroborative, explain whether the righteous may be bound in fetters.

¶ 10-12. What do the facts show as to when and under what conditions "the Lord despiseth not his prisoners"?

¶ 13-18. Whose are the words recorded at Psalm 79:11? Explain their being "appointed to die". What was their purpose in this prayer? When and how was this prayer answered?

¶ 19-23. For whom were the words of Psalm 102:16, 17 prophetically provided? Why are they referred to as "the destitute"? What, then, is the evidence that the remnant were for a time imprisoned before the Jonadab class became manifest?

¶ 24-37. With supporting scriptures and facts, show (a) that the words of Psalm 107:8, 9 apply to the faithful servant class. (b) That the words of verse 10 clearly describe a former condition of God's faithful people. (c) That even those of the faithful servant class had "rebelled against the words of God, and contemned the counsel of the Most High". How did God 'bring down their heart with labor'? Describe the situation in which "they fell down, and there was none to help".

¶ 38-42. Account for the fact that two distinct classes developed from the conditions above referred to. When and how did the Lord 'break their bands in sunder, bring them out of darkness, and save them out of their distresses'?

¶ 43, 44. What was then the song of the faithful? To whom and for what did they thus sing praise and make petition?

¶ 45-48. When, how and why did the Lord 'break the gates of brass, and cut the bars of iron in sunder'? Apply verse 17. Did those of the faithful servant class take a clear stand against Satan's organization? Explain, then, why these were purged, whereas the other class "draw near unto the gates of death".

¶ 49-51. Point out fulfillment of verse 20. What is the privilege and duty of those who have been thus recovered?

¶ 52-55. When and to whom does Isaiah 42:1 apply? Referring to Isaiah 42:6, 7: Who gives whom "for a light unto the nations"? When and how have the blind eyes been opened and the prisoners and they that sat in darkness been brought out of prison? Account for their having been robbed and spoiled, ensnared and imprisoned. Explain the purpose of their being redeemed from that condition.

¶ 56, 57. Show that the enlightening and delivering of the prisoners is a progressive work, to be accomplished before Armageddon. What does this mean as to responsibility of those delivered?

RIGHTEOUS JUDGMENT FOR THE PEOPLE

HOW eagerly the suffering peoples of all nations would welcome complete deliverance from the affliction, perplexity and anxiety through a righteous government which they could be certain would permanently straighten out the tangled affairs of the entire world!

It is just such a happy solution that now awaits the complete overthrow of the oppressors of the people. How will it be done?

One reason assigned for God's wrath at Armageddon upon the nations is that he might get himself a name in the minds of the people. This should not be misunderstood. God does not desire a name for his own benefit. The enemy and his agents have pushed the name of Jehovah into a corner to the great detriment of the people. When God overthrew the Egyptians, it is written, he did so "to redeem [Israel] for a people to himself, and to make him a name". (2 Sam. 7:23) In the overthrow of Satan's entire organization, which Egypt foreshadowed, he does so to deliver the people and turn their minds to him that they may know his name. The reason is that God is the source of life and he will teach the people that he has promised life and he alone can grant life and blessings to mankind, and that his name is involved, and that the life and blessings of the people must come from him; and that to know him and his Christ, earth's rightful King, means life.—John 17:3.

The final battle between the forces of Satan on one side and those of the Lord on the other will be a time of great stress to the peoples of the earth. In that trouble all peoples and nations will discern that the Lord has taken charge of the affairs of men. God through his prophet describes the condition of the people while in that trouble. So terrible he declares it will be that the people will not know which way to turn. With the fall of the evil and oppressive ruler Satan and his organization He pictures the storm